

via pacis

The voice of the Des Moines Catholic Worker community

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A South Korean Peace Activist's Perspective

By Jessica Reznicek

Wildflower is a longtime committed artist and activist I met while visiting the Gangjeong Village of Jeju Island, South Korea. She is from the mainland of South Korea, but has left her home and relocated to Gangjeong, where she lives in a container house and works as a fulltime peacemaker in opposition to the U.S. naval base currently being constructed in the small village.

Wildflower's art has become a symbol of both the grief and joy shared by local villagers and peace activists here in Gangjeong. Through craft and dance she expresses both feelings of loss of the sacred Gureombi Rock which was destroyed during the construction of the naval base and joy generated from the close-knit peace community which resides here. Her art celebrates friendship and solidarity in the face of the ongoing struggle to demilitarize Jeju Island.

She quickly befriended me and Frank, volunteering to give us daily lessons in Korean. She taught us how to say crucially

important phrases in Korean such as “good morning,” “thank you very much,” “peace be with you,” and “hey Gureombi Rock, I love you.” Wildflower has become my close and loving friend in the short time I have been in Gangjeong, and has generously agreed to an interview so that all of you folks back home have the opportunity to hear a strong voice in this courageous struggle.

On a final note, I would like to give a big shout-out to another dear friend I have made here in Gangjeong. Without Jungjoo's fantastic interpreting skills this interview would have never been possible. Thanks Jungjoo!

You are from the mainland of South Korea, correct? What inspired you to leave your home and join the struggle against the construction of the U.S. naval base being built in Gangjeong?

Yes, I am from the mainland of South Korea. Father Mun texted me that he was going to Gangjeong, and asked if I would come along. I came here on a three-day trip, but when I was here I saw Gureombi Rock for the first time and I saw that it was so beautiful. I felt that if it was covered by this base I could not bear it. I then set up a tent and started to live there. This was before the construction of the base had officially begun. My tent was set up

on a path leading to Gureombi Rock, the purpose being to block progress. I lived in that tent on Gureombi Rock for two months, until a police crackdown took place and the tent where I lived was thrown away by the police. I was then sent to a detention center. I wrote a message on the tent that said this is personal property and if somebody were to take it I would sue. When I was released from the detention center, a person who had found my tent tangled in a fence returned it to me. I resumed my life living in the tent, but eventually I couldn't make it any longer. I got sick for a while and couldn't live in a tent for a while, and other things happened that brought me to live in this container.

So, to answer your question, it is simply to say that I am here because of Gureombi Rock.

How long have you been working as a peace activist? How long in Gangjeong?

I have been here in Gangjeong for five years, but have been working as a peace activist all over South Korea for about 12 years total. The former issues I have worked on are about the expansion of a U.S. military base located in Pyeontaek City. Also, I have been a part of other movements and have stood in solidarity with other groups of people who are oppressed by the government. I stood in solidarity with the workers

who were laid off by Ssangyong Motor Company. I also stood with the people of the Yongsan District in Seoul—their place was uprooted by the State. I would say that I have been actively working against militarism and capitalism for 12 years.

How do you perceive U.S. involvement in South Korea?

I don't think my country is an independent country. Stating it simply, we were colonized by Japan, and now we have been colonized by the U.S. The April 3rd massacre and also the uprising of May 18th in Gwangju, they were all done by the U.S. And of course, now everything happening here in Gangjeong the U.S. is responsible for as well. In South Korea there are more than 90 U.S. Army bases and if you include facilities there are many, many more.

How does the construction of this U.S. naval base serve to impact the way of life here on Jeju Island?

Definitely I think that the completion of this project is not the end, there should be something more coming up. As if the base were a cell of cancer, it is contagious and spreads out. More and more houses will be removed, the native people will become displaced, and the community will be replaced with bars and prostitution. In the same way we have seen this happen in the past with the building of other U.S. bases in South Korea. Also, in another nearby city an airfield airbase will be built. A lot of people ask us, “So the construction is almost done, what are you guys still doing here?” Although we know we already have cancer we do not stop trying to cure it. Likewise, we know there is more to do. I want to do the most that I can do.

Not just in the form of changing physical structures does the building of the base threaten Gangjeong, but in the form of energy as well. Just as a physical fence encompasses the base, so too does an invisible fence of negative, evil energy. This negative energy can spread also, and it poses a threat to the purity and beauty alive in this village today. Our job is also to counteract this bad energy with positive energy.

A lot of people nowadays are afraid of coming to visit Gangjeong Village. Gangjeong is quite well known for its struggle, but in spite of this fact still people are coming to visit. It will never stop. The visitors feel sorry for us and feel helpless that they cannot join us in the struggle, and I tell them that I am doing these things and I will continue fighting. I want other people to know Gangjeong is not a dangerous or scary place. What I want them to know is that there are so many wonderful people and I want to tell their stories through the making of my dolls. So when people come here I hope that they feel comforted by seeing the beautiful murals and my craft room. At first people get uncomfortable because of the tension in the community, but I try to ease people through art, painting flowers and sewing dolls.

See Peace Activist on pg. 10



South Korean activist Wildflower with her handmade dolls in Ganjeong Village, South Korea.

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THE DES MOINES CATHOLIC WORKER COMMUNITY

The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition.

We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower, or just a cup of coffee and conversation. We also engage in activities that advocate social justice.

BECOMING A DES MOINES CATHOLIC WORKER

We are open to new community members. For information about joining our mission, contact any community member or visit our website: www.dmcatholicworker.org.

MAILING ADDRESS

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515-243-0765
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Patrick Stall, Gilbert Landolt, William Petsche, Josh Mascharka

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Des Moines, IA 50314
515-282-4781
frank.cordaro@gmail.com
Live-in community members:
Frank Cordaro
Live-in resident: Bob Cook
Live-in guest: Thomas Pohlmeier

RACHEL CORRIE HOUSE

1301 8th St.
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515-330-2172
Live-in community members:
Julie Brown, Aaron Jorgensen-Briggs, Bryan Morrissey

CHELSEA MANNING HOUSE

1317 8th St.
Des Moines, IA 50314
515-777-2180
Live-in community members: Norman Searah,
Ed Bloomer, Jack Petsche, Colyn Burbank, Hilary Burbank

WEEKLY LECTIONARY BIBLE STUDY

Mondays, 7:00 pm. Berrigan House.
Call to confirm.

MONTHLY VETERANS
FOR PEACE MEETING

Berrigan House. For more information,
contact Gil Landolt at peacevet@hotmail.com
or call 515-333-2180.

WEEKLY AA MEETING

Fridays, 5:00 pm, Berrigan house

THE CHIAPAS PROJECT

Chiapas, Mexico
Richard Flamer
flamerrichard@gmail.com

As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.
-Dorothy Day



Vigil at STRATCOM August 6-9

What: Annual 3 1/2 day Vigil at STRATCOM, Offutt Air Force Base
Dates: Aug 6-9, 2015

Schedule for vigil:

Thursday, Aug. 6 – Friday, Aug. 8: 8 a.m. to 4 p.m. vigil at Offutt/STRATCOM, the Kenny Gate.
Sunday, Aug. 9: 8 a.m. to 11 a.m. vigil with closing ceremony and prayer (and line crossing if anyone is up to it).

The Des Moines and Omaha Catholic Workers and Veterans for Peace Des Moines chapter invite you to join us for our annual 3 1/2 day, Aug. 6-9 “shake and bake” vigil at the gates of Offutt Air Force Base, in Bellevue, NE, home of the Strategic Nuclear (STRATCOM) and the U.S. Military Space Commands.

Come stand, pray and do penance with us. Share with us our hope for peace as we commemorate the anniversary of the U.S. atomic bombing of Hiroshima and Nagasaki, Japan on Aug. 6 and 9, 1945. Contemplate with us the work and mission of Offutt AFB’s god-awful Commands, the challenges they pose to all life on our planet and the demonic claim they hold on the soul and spirit of our nation.

Hospitality will be provided in the basement of St John’s Parish on the campus of Creighton University in Omaha starting Wednesday evening, Aug. 5th. Call and let us know you are coming. Expect to sleep on the floor. If you need a bed, you really need to contact us immediately to insure we find one for you.

This year marks the 70th Anniversary of the U.S. atomic bombing of Hiroshima and Nagasaki. Our Nebraskans for Peace friends are planning evening programs in Omaha and in Lincoln, yet to be announced.

Everyone is welcome, especially those in the Omaha area! Come for an hour or for the whole three days out at the gate.

For more info contact:

Frank Cordaro, DMCW
frank.cordaro@gmail.com
(515) 490-2490

Jerry Ebner, Omaha CW
cwomaha@gmail.com
(402) 670-6749

2015 Sugar Creek Midwest CW Gathering

This year’s Sugar Creek Midwest Catholic Worker gathering is set for Sept. 10-13, 2015. Please make note.

Contact the folks at New Hope Farm if you have any other questions about this year’s gathering.

New Hope Catholic Worker Farm/Agronomic University
6697 Mitchell Mill Rd.
LaMotte, IA 52054
(563) 556-0987

2015 Occupy the World Food Prize

Plan on being with Occupy the World Food Prize in Des Moines Oct. 13-15, 2015 for our 4th annual effort.

OWFP’s mission is to expose corporate greed and the control of the World Food Prize by Big Ag and their government cronies. OWFP’s programs and speakers have yet to be determined. However, one event is for sure: the rally and direct action at the Iowa State Capitol, Thursday, Oct. 15 at 6 p.m.

Plan on being there!
OWFP web page: occupytheworldfoodprize.com
OWFP Facebook page: *Occupy-the-World-Food-Prize*
OWFP twitter page: twitter.com/occupyfoodprize

Introducing Our Summer Intern

By Josh Mascharka
joshmascharka@gmail.com

Hi, I’m Josh. I’m 22 and recently dropped out of college (Drake University). I’m gender nonconforming/nonbinary and my pronouns are zie/zir (in place of he/him) or they/ them. I was born in California and have spent most of my life in Kansas and Okinawa, Japan. I became interested in leftist politics while doing debate in high school, and am currently interested in critical political theory and radical political action. I identify as an anarchist and am interested in community engagement. I believe that for any sort of successful revolutionary change to happen we must build strong communities that are invested in change. That means building meaningful relationships with people in our communities and engaging in conversations that address all of our needs. One of the cornerstones of anarchism is mutual aid, which means helping each other in any way possible to get the things we need to survive and thrive. This means food, shelter, clothing, medical aid, etc. One of the things that I think makes the Catholic Worker unique is its commitment to communities and mutual aid. I look forward to engaging with the Worker and the community at large, and helping to make the lives of the people I come into contact with a little better. I hope to get to know you all better in the short time I’m here, and would love to talk to you all and answer any questions you have about me or talk about the many pressing issues facing our world.



Report from Jeju Island

By Frank Cordaro

Jess and I are living very busy and full lives here in Gangjeong Village on the island of Jeju in South Korea. Jeju Island is a volcanic island located in the Korea Strait. It lies southwest of the South Korean mainland, 53 miles from the tip of the Korean peninsula. At just over 700 sq. miles, Jeju is half the size of Rhode



Sculpture at the Jeju April 3rd Peace Park.

Island. It has a population of 600,000 people, with Jeju City as its capital. The three main economic industries are fishing, agriculture and tourism. On the southern side of the island, located opposite of Jeju City to its north, sits little Gangjeong Village, population 1500. Before the building of the Navy base, the only thing Gangjeong Village was known for was Tiger Island and the soft coral reef just off its shores. A designated UNESCO ecological reserve, the Jeju Island government designated the Gangjeong Village coastline as a preservation area in 1991. Not any more though. At this point in the building of the Navy base, the entire Gangjeong Village coastline with its unique soft coral reef has been destroyed. And now, Gangjeong Village has become a flash point, contested space in the global peace struggle to resist U.S. imperial military expansion. In this global peace struggle, every flash point location has its own historical context in which it enters the struggle. With our anticipated two-month stay here, I plan to write several reports about the Navy base and the peace struggle taking place here. In this first report, I would like to write of the unique location and historical context in which the people of Gangjeong Village and Jeju Island have re-entered this global peace struggle. Because this is not the first time Jeju Island has served as a flash point. One of the first things our host here in Gangjeong Village had Jess and I do was to visit the Jeju April 3rd Peace Park. This park was created as one of the recommendations from the 2003 South Korean National Committee for Investigation of the Truth about the Jeju April 3 Incident. “The Jeju April 3 Incident was a series of events in which thousands of islanders were killed as a result of clashes between armed civilian groups and government forces. It took place over the period from March 1, 1947, when the National Police opened fire on protesters, and April 3, 1948, when members of the Jeju branch of the South Korean Labor Party began an uprising to protest against the South Korean government, until September 21, 1954, when closed areas of Halla Mountain were reopened to the public.” —From the Final Report of Investigation of Jeju April 3 Incident, p 536. It is estimated that from 25,000 to 30,000 Jeju Island citizens were killed during these years, most of them before the official beginning of the Korean War in June of 1950. Our visit to the Jeju April 3rd Peace Park graphically documented through art, sculpture, poetry, music, videos, photographs, memorials, artifacts and historical

documentation everything revealed in the official investigation. What was most shocking to me as a student of post-WWII American military interventions is that every god-awful war crime the U.S. government has used in the post-WWII era from North Korea, to Vietnam, to Latin America and the Middle East was first practiced on the people of Jeju Island: from political manipulations, counter-

insurgent techniques, mass imprisonment, torture, murder, disinformation campaigns and aerial bombings of civilian targets. It’s all there in the official report and put on display at the Peace Park. What is also remarkable about this painful historical remembrance of the Jeju April 3 Incident is the complete turnaround of the South Korean Government to admitting that it happened at all. Up until the mid-1990s it was illegal in South Korea to publicly mention anything having to do with the Jeju April 3 Incident! Equally astonishing is the official apology that then president Roh Moo-hyun made to the people of Jeju Island in 2003! In his apology president Roh Moo-hyun recognized that the “Jeju islanders have built a new peaceful island from the ashes with their bare hands.” And he said, “The future of Jeju will be as a symbol of human rights and a cornerstone of peace.” Lofty words from a South Korean president whose country is a client state of the U.S., and whose mainland is dotted with U.S. military bases, a pond in the global geopolitical maneuverings of the U.S. global empire. And just four years after designating Jeju Island a Peace Island, the South Korean government started building a joint South Korean/U.S. Navy base in Gangjeong Village in 2007. And what about U.S. culpability in the Jeju April 3 Incident? If, as I have been taught, the Korean War is the forgotten war of my generation, then the Jeju April 3 Incident never happened. Yet in the in the Summary of the Official Investigation on Jeju April 3 Incident Final Report Conclusion, it states that “the U.S. military government and the Korean Military Advisory Group (KMAg) were also found to bear responsibility, as the Incident occurred under the rule of the U.S. military government and an American colonel from the KMAg was the commander of Jeju’s security forces.” It is from a U.S. imperial location that Jess and I come to Jeju Island and Gangjeong Village to join the local peace effort in resisting the building of this joint South Korean/U.S. Navy base. And to our shame we doubt very much that any apology from our government for our role in the Jeju April 3 incident will ever be made. Because empires never apologize. They don’t even have to remember. All reports from Frank’s six-month “walkabout” can be found posted on the Berigan page of the DMCW web page.

Homily

By Karan Founds-Benton

Let us proclaim the mystery of faith and a little blasphemy too, pouring forth from our pulpits stained with spittle, in the shit-dingy robes we can never truthfully get clean.

We descend the steps where we heft our heavy religion, here we stand blinking trance-like on the street.

We edge along the jagged limbs of our petrified *civitas*, a procession of wingless creatures whose brightness silken and mutes, mingling with our predestined dust.

Our litany of loneliness at last cries out, choir-less in our small rib-cave.

We carry these with us the cave and the desolation, necessities for the street.

Outside, in the twilight papers shuffle, scramble to gutters and drains, slip-tumble over our moving feet. Broken glass here is stained in yellows and weeping.

Our progress now is all circumvention: a cart tucked tight

with cardboard, a balled up tarp caught in a splintered pallet shedding needles and nails. Forms stirring as long forgotten icons:

The Kneeler prays in a doorway and the Fetal shudders under the moon.

The shouts of the night come, then a tense waiting silence of no expectation.

We, groping for a moment, sit, uttering the mystery of no expectation.

We rise again with the sun.

We find each other.

We meet eye to eye.

We find there the same dark pupil as in our own. That is when an ancient catechism comes back to us, a baptism of brokenness pours over us.

This is how tenderness stirs bewildered in our bones and Gospel glows formless in the street.

Then all of us who are just human - *just human* - are moved,

moved by the sight of unmovable ground, moved by the shattered shapes strewn over it, splintered figures spread out upon a pallet shedding needles and nails and shards of glass, flecked with mud.

we bend down to try and pick some out of the flesh, whispering.

So whispers the homily.

So whispers the Mystery,

as if in a confessional before an unstained Eye,

while steam from a shared bowl of soup unshrouds our fingers. And a Holy Sanctuary is built in a spoon.

Karan Founds-Benton has been a Catholic Worker for five years. She began her commitment to this wonderful work in Iowa at Mustard Seed Community Farm where she read a history of the movement and found there a high affinity of meaning and practice. In the winter of that year Karan moved over to the Des Moines Catholic Worker to get warm and help out with protests against the World Food Prize. A few weeks later, Karan went to Los Angeles to greet her new grandson and decided to make a long-term commitment to her beloved Los Angeles Catholic Worker community. Her love for Mustard Seed and Des Moines CW has not diminished and Karan tries to keep a friend status going in support of these two communities who remain close to her heart. An avid lover of poetry, Karan spent three weeks of May-June with the Iowa Writer’s Workshop in a writing study with the highly respected poet James Galvin.



Sacred Ground

By Julie Brown

The increased militarization of the U.S./Mexico border in the past couple of decades has created a humanitarian crisis in our southern borderlands. Recent world news has been filled with stories of refugees in places as far away as Africa and Thailand; however, we have largely neglected the dire situation in our own country. In the 90s an estimated ten people a year died trying to migrate to the United States; since 2004, the number has skyrocketed into the hundreds. The fact that people are dying due to our own border policy seems to be a little mentioned if not totally taboo topic.

In February I was blessed to be able to join Christian Peacemaker Teams on a delegation to the borderlands to see firsthand what is happening and what issues people in the region face. What I saw was totally shocking and something that I could never have believed was taking place so close to home. The heavily militarized border wall cuts communities in half, creating a deadly environment fed by greed and racism that controls the movement of an exploited labor population and those seeking refuge from a region that the United States has helped to destabilize for decades.

Our delegation spent time visiting with locals and grassroots organizations working to lessen the loss of life in the Sonoran Desert. On our first day we were educated on the perils of the Sonoran Desert as we spoke to a trauma nurse, native healer, and sun dancer named Maria Padilla. Maria spoke of her encounters in the emergency rooms with migrants who had been found lost in the desert. Men, women and children, they would be suffering from severe dehydration, with cactus in their hair and thorns in their lips. Maria said that many were so sick when they were brought in that their eyes would “look right through you.” She described what it was like to nurse children found in the desert. On one occasion, a young fifteen-year-old girl was found collapsed in the scorching desert heat. When she was found, her eyes and mouth were frozen open, covered in ants, and she was a mere ten feet from a water source. Her body just could not make it those last ten feet. The people who found the young girl poured cold water on her, sending her body into immediate hypothermia. When she reached the hospital, her clothing was stuck

to her body from her own waste, and her organs were shutting down. The child was intubated, started on dialysis, and remained in a coma for four weeks. Through all this, Maria nursed the child. Once awake, they learned that the young girl lived in Chiapas, Mexico and plucked feathers for a meager five dollars a month. One day the border police just came to take her back. They wheeled her away while still on a gurney. The girl sat up and shouted “Mama!” while holding her arms out to Maria. It was the last time Maria saw her. This sobering introduction set the tone for my whole experience in the borderlands. Maria said that in the Sonoran Desert “Every step is sacred ground where somebody’s body has melted into the desert.”

Over the next ten days we visited the wall many times to pray. In those silent moments, staring at homes in another country yet just a block away, I was heartbroken. Laws, boundaries, racism and greed divides us to the point that people seem to have little compassion for those living in their midst. I have been accused of oversimplifying things many times, but to me it just seems so clear. Life and human dignity is what the human experience is all about. Through my travels these past several years in Palestine, Guatemala, Mexico and the United States, I keep seeing the same core issues. I also see people fighting over and dissecting a complicated web of causes and solutions until a resolution seems unattainable. I think it’s all just an illusion. It comes down to what we are each willing to give up so that others can also live.

I hope to be able to continue this journey through further involvement with Christian Peacemaker Teams. I have been invited to join a month-long training in Chicago this October. This training is the next step in the process for future work on a CPT international team. I am hoping to find myself back in Palestine, but I am also excited to explore any doors that may open along the way. Peace be the journey.

The estimated cost for Julie’s Christian Peacemaker training in October will be \$1000. Please consider making a contribution. Checks should be made out to: The Rachel Corrie Project, 1301 8th St., Des Moines, IA 50314.

Two Reflections by King Vito Andolie Love

I see so much hate in the world. Going against all that is holy, to and from the Creator God. But yet, everyone claims to know honor, and worship Him. Is not the Most High love, was not that the first existing emotion towards us all? Why is it that men hate, hate from the very tip of our toes on up to our head? Understand, my brothers and sisters, for if you have hated in the heart first, then you yourself must get to know love. Please believe I have taken the time before writing to understand each and every heart that reads this passage. For all that is shown and talked about is hate. Bombs, dead bodies, wars, and more wars. How then must we know, when this was from birth? But I tell you, look at the good, and bad will run from the mind, because bad itself is weak. This is love, the birth of a child, a grandmother’s hugs, warm apple pie, men and wives, family dinners, and God, can’t forget about God. But love is disappearing, and what fear of a thought, to think one day, one ugly and dark day, love will be gone. From the minds, bodies, and souls of mankind. Laugh, for God himself will never let that happen. For evil is a state of mind, and the mind is the devil’s play place. Love with all your heart, I beg you. For the Most High’s return is near.



my strength, what I use to do all my mighty deeds. Are we not only men, flesh and bone, for Spirit is something we don’t understand. If we did we would be like God. In Adam’s thought we would be like the birds, they never work, or the bees, or the bears. Think they have a God? I bet they do. So we must live, towards each other, and God. For please believe without Him, there is no us.

Norman’s Whereabouts

By Norman Searah

Hello there! I’ve been watching a DVD movie on the life of a great man who wrote a lot of books and did a lot of things. From when he was young to an old age he was a riverboat pilot that went down and up the Mississippi River. He never fought in the Civil War because he only served for two weeks and retired. He saw a lot of America then later in life and was married and went abroad and even to the Holy Land. He did one-man shows. He got to see his family members that he was born into die and after he was married and moved into a beautiful house that he had others build for him to move in. It’s beautiful and big, it’s in Hartford, Connecticut that at that time was the wealthiest city in America.

Who I am speaking of is Samuel See Norman’s Whereabouts on pg. 10

My Right Arm

What is the world without wisdom or understanding? There is a great deal almost of disrespect towards men. For He who has created the very existence of society is the most disrespected on this earth. We are not with God, for if we were, what we did not like towards self or did not understand we would have to accept, for we must not deal with our own understanding. For I promise if we know or choose to not deal with the laws of God then we must lose. For all points of living lie in the Book, and anything outside of this is not of Him. God is my right arm, the reason I live, my loving Father, and without him I am nothing. My family, my child is nothing without God. For my right arm is



Christian Peacemaker Teams delegation praying at the U.S./Mexico border wall

Second Report from Jeju Island: the Navy Base

By Frank Cordaro

The bad news first. The Navy base here in Gangjeong Village is being built, is in fact close to completion. When it is done it will be big enough to house 7,000 Navy personnel, 20 warships, including nuclear-powered aircraft carriers, submarines and Aegis Missile Defense destroyers.

The beloved Gureombi Rock that Father Mun Jeong-Hyeon and the other peace activists sing so lovingly and longingly about at the base gate daily is destroyed, ripped apart under tons and tons of cement. Right now, a 30-foot wall and fence surrounds the construction site. According to the villagers, the Navy seized 130 acres of farmland —equivalent to 169 football fields — from the port to the river. Inside the enclosed area where once greenhouses and farmland existed, numerous buildings are taking form and off the shores a huge seaport occupies the area were the Gureombi Rock once existed. Gone forever is an area of rare beauty, where vibrant soft-coral habitats once fed by pure freshwater springs and numerous endangered species lived.

This Navy base is a U.S. Navy base by any other name, despite all the lies of the South Korean government. The base was chosen for its strategic forward location, to support U.S. global military policies to encircle and contain China, its superpower rival in the Pacific.

So when the South Korean government says it will not allow permanent stationing of American or other foreign naval vessels on Jeju Island and when, in 2011, South Korea’s Deputy Chief of Naval Operations said that the base “is meant to deter North Korea, not China” and will not host a U.S. missile defense system, it is lying, like all governments lie, by not telling the whole truth.

It’s a half-truth that the base will not allow “permanent” stationing of American naval vessels on Jeju Island. The U.S. does not need a permanent stationing of its naval vessels to be able to use the base as needed. The ROK (South Korean)-U.S. Mutual Defense Treaty enables U.S. troops, ships and planes to use Korean military bases at any time they wish, and during a state of “emergency” the South Korean military shall become subordinate to the U.S. military. This agreement exists because no peace treaty to the Korean War was ever signed. The war is officially still ongoing.

It’s also a half-truth that the Jeju Navy base will not host a U.S. missile defense system. It will not need to. The Korean-built Aegis Missile Defense destroyers that will be stationed on Jeju Island will be equipped to work in sync with U.S. Aegis Missile Defense destroyers. It’s all part of what they call in military terminology “inter-operable” weapons systems. So by selling Aegis missile systems to South Korea, the U.S. is able to get South Korea to interlink with the American technological systems and its U.S. missile defense system.

Perhaps the most cynical lie the South Korean Navy is selling the people of Jeju Island is that the base is going to be a multipurpose joint civilian-military project.

One of the lures of the “Civilian-Military Complex Port for Tour Beauty” has been a slickly produced artist’s rendering that features a 150,000-ton cruise ship berthed within the breakwater, no doubt transporting thousands of eager tourists who are on Jeju to spend money. They don’t mention that there are only six such ships in the world. In fact, cruise ships over 100,000 tons have entered Korea only twice in the past. It is outright fantasy to conjecture that such ships would be simultaneously harbored at the “Civilian-Military Complex”

as advertised. What’s more, there is already one commercial port capable of harboring large cruise ships on Jeju, and it’s appropriately close to the airport. There’s no need for another.

However, if the Navy base can handle a 150,000-ton cruise ship, it can also host a U.S. nuclear-powered aircraft carrier, something the South Korean Navy does not have.

Faithful Witness

Jess and I came to Gangjeong Village and the Save Jeju Now campaign already into its 8th year of struggle. In the Peace Center at the main intersection of the village, a three-volume collection of the English version of its newspaper, the *Gangjeong Village Story* , is available. It documents a remarkable story of courage and heroic deeds of nonviolent resistance, led mostly by local villagers to the building of the Navy base, now nearly completed and soon to be up and running. Over the years, thousands of people have come to Gangjeong Village to protest the base construction, hundreds have been arrested and years of jail time have been served collectively for the effort.

Their struggle has attracted both national and international attention (Google “Jeju Island protest”). From the U.S., the likes of Noam Chomsky, Robert Redford and Oliver Stone have added their voices to the struggle.

In recent years Catholic Workers have been making their way here to join in the struggle, led by the beloved Fr. Bill “Bix” S.J. from the Tacoma, WA Catholic Worker.

Now, with any hope of saving the Gureombi Rock and stopping the building of the base gone, the campaign is in transition. The remnant of peace activists who remain in Gangjeong have teamed up with the Jeju Catholic Diocese to sustain a daily presence at the main gate of the base. And a strange uneasy arrangement and accommodation is being played out between the protesters and the base security, local and federal police with the daily witnesses at the Navy base’s gate.

Jess and I participate twice a day in a presence at the Navy base’s main entrance. At this entrance most of the construction workers, building materials, cement trucks, cranes and earth-moving vehicles come and go, six days a week. There are always local police at the entrance waving people in and out. Whenever we show up, extra local and federal police are on hand to deal with any disturbance we might make to the flow of traffic.

Our first daily presence at the gate (six days a week, not on Sundays) starts at 7 a.m. with the “100 Bows” meditation. Four to seven people show up regularly for this meditation. We block about 1/3 of the main entrance into the base. Base security and police are on hand, stationed across the road in front of the gate and at the gate. We stand in silence facing the base with mats in front of us. The 100 short meditations are played on a loudspeaker with reflective soothing music played in the background. After each meditation we bow and kneel facedown on our mats and get up at the start of the next meditation. It’s all in Korean. It’s a great way to start our days here.

We show up again at the gate at 11 a.m. for Mass, the Rosary, singing and dancing. It is a split location witness. People gather at the gate and in a makeshift tent along the road about 60 yards away from the gate. In the tent an altar is set up for the main celebrant.

A loudspeaker system is also set up, so people in the tent or at the gate can hear each other. Priests and nuns gather at both places, as well as laypeople attending the services, and peace activists. Those at the gate sit on plastic chairs and stools in the drive blocking the entrance. The priests at the gate wear stoles and albs, concelebrating from the gate.

The order of the service begins with an opening song by Fr. Mun, sung from the gate. Then Mass, led by the celebrants in the tent. There is plenty of singing and shared prayers. Fr. Mun sings again for the

Kiss of Peace, and both groups of people, in the tent and at the gate, shout back and forth a peace response. Communion is brought from the tent to those at the gate by the main celebrant. The Mass closes with singing and a final song by Fr. Mun. Then a Rosary is said.

By the end of the Rosary a full crew of peace activists are on hand to block the entrance to the gate by forming a line across the entrance. Then they begin their singing and dancing.

Base security and local and federal police are on hand. Police are stationed at the gate, across the street from the gate and down the road, helping the flow of traffic and videoing the proceedings. Peace activists are also videoing the proceedings, both sides having a vested interest in documenting all that takes place.

When enough traffic is backed up, both inside the base and on the road, a large number of federal police come out from inside the base and begin removing people from the gate. Those in chairs and on stools are carried off to the side and those standing to sing and dance are pushed off to the side. This removal process happens three to four times during the services.

The whole exercise is a very touchy thing, physically. Lots of body contact in removing protesters from the entrance, and at times yelling and screaming between police and demonstrators. Through it all, the Mass, Rosary, singing and dancing continue.

It’s not always been this way, nor can this arrangement continue indefinitely. All agree this tenuous arrangement between protesters and police would not exist if it were not for the local Catholic Church. The base security and police do not want to arrest any more people, especially the priests and sisters, because of the bad publicity. They allow this partial blockade to take place daily, betting that the protesters will eventually give up.

The protesters maintain their daily presence at the base, despite their grief of the loss of their beloved Gureombi Rock and the inevitable completion of the Navy base. They are not sure what future their efforts will bring, when the base is up and running. For now they are just trying to be faithful in maintaining the contested space they have created at the main entrance of the base.

The Good Bishop

“The destruction of Gureombi Rock is a challenge to human civilization and the creation of God.”

- Bishop Peter Kang

The strange uneasy arrangement and accommodation being played out daily between the protesters and the police is a direct result of the active participation of the number of priests and nuns who have shown up for the demonstrations, gotten arrested and gone to jail.

And all of this has been made possible because Bishop Peter Kang of the Diocese of Jeju Island has publicly stated his opposition to the construction of the Navy base in his diocese. And he has backed up his support by encouraging his priests, the nuns working in his diocese and his laypeople to join the nonviolent resistance to the base. He has also directed every parish priest to celebrate Mass at the Navy base gate on a daily rotation! Amazing!

Korea’s Berrigan Brothers

Fathers Mun Jeong-Hyeon and Mun Kyu-Hyun are two brother priests of the Diocese of Jeju Island. Both have long histories of peace and justice work. Both were involved in the resistance to the

military dictatorships in South Korea during the 1980s. Fr. Kyu-Hyun, the younger, crossed the border into North Korea in Aug. 1989 in an effort to foster Korean unification and became internationally known. Fr. Jeong-Hyeon, the older, and Joan of Arc, the Diocesan Peace and Justice person assigned to Gangjeong Village, are the daily backbone of the Catholic presence at the Navy base. To me, the two brothers Mun are a South Korean version of the U.S. Berrigan brothers, Dan and Phil.

Daily Mass and Praying the Rosary

It all has to do with location, contested space and risk taking. Jess and I would not likely be attending Mass or praying the Rosary on a daily, weekly or regular basis back home. I have my own grief about the U.S. Catholic Church to deal with. I rarely go to Mass back home. These days, when I do, I attend the Des Moines Intentional Eucharist Community, a lay-led community in Des Moines. And Jess has long ago left the Catholic Church and belief in any organized religion, seeking her spiritual fulfillment by other means.

The difference here has to do with the location, at the gate of the Navy base. It being contested space by virtue of the faithful witness for peace vs. the Navy base’s mission for war. And that there is a measure of risk involved by our participation in the services.

It strikes me that all three of these elements were part of the Paschal Mystery



Frank Cordaro escorted by South Korean police during direct action at the Jeju Naval Base.

recorded in the Gospels that we Catholics say we celebrate in our churches back home during the Mass. The location being the city of Jerusalem and its Temple. The contested space made public during the Palm Sunday procession into the city and Jesus’ temple cleansing action afterwards. The measure of risk accounted for the secret Holy Thursday gathering and ended with Jesus’ arrest, trial and crucifixion.

Women’s Walk for Peace Visits Gangjeong Village

By Frank Cordaro

On May 24, 2015, thirty international women peacemakers from around the world walked with Korean women, North and South, to call for an end to the Korean War and for a new beginning for a reunified Korea. They held international peace symposiums in Pyongyang and Seoul where they listened to Korean women and shared their experiences and ideas of mobilizing women to bring an end to violent conflict. They successfully crossed the two-mile wide

See Women’s Walk on pg. 6

Women's Walk continued from pg. 5

De-Militarized Zone (DMZ) that separates millions of Korean families as a symbolic act of peace.

On May 26 and 27, six of the women who crossed the DMZ visited us in Gangjeong Village. They joined us at the gate of the Navy base for morning bows and Mass, Rosary, singing and dancing. And they spoke at a public program at the Peace Center in Gangjeong Village.

It was a real spirit-lifting two-day visit for everyone. At the night program at the Peace Center we heard from all six women about their experiences in North Korea and crossing the DMZ.

I especially was moved by Nobel Peace Prize laureate from Northern Ireland Mairead Maguire's strong endorsement for nonviolence and fellow Northern Ireland peace activist Ann Patterson's affirmation of the importance of having internationals joining local grassroots peace efforts around the world.

Medea Benjamin, co-founder of CODEPINK, discussed her uneasiness with the North Korean government's control of its people's lives and her strong clarity that her responsibility is with her own U.S. government's military madness and imperial reach across the globe.

U.S. human rights activist M. Brinton Lykes spoke of the need to create trusting relationships with people in any effort to solve entrenched violent situations, and U.S. feminist writer and teacher Gwyn Kirk gave a thoughtful response to what feminist perspectives bring to our peace and disarmament efforts.

Retired U.S. Army Colonel and member of Veterans for Peace Ann Wright was a favorite of the local peace community here. This was her third visit to Gangjeong Village and the Navy base resistance. She gave a strong and encouraging message for the folks here to continue their work.

Life-Peace Meditation Chant for the 100-Bows Ceremony

(Conducted daily at Ganjeong Village, South Korea.)

1. While holding in my heart that truth gives freedom to life I make my first bow.
2. Believing that the first step in solving a problem is self-reflection I make my second bow.
3. Looking back at my foolishness of living without knowing the root meaning of life I make my third bow.
4. Recalling how I have been unable to live my life seeking truth based on facts I make my fourth bow.
5. Being struck by the crisis of life, the crisis of peace in today's culture I make my fifth bow.
6. Holding in my heart the fact that anti-life and anti-human contradictions and dangers have their origin in my own dualistic worldview I make my sixth bow.
7. As I hold in my heart that possessions create other possessions and wars only give birth to other wars and cannot solve problems I make my seventh bow.
8. As I hold in my heart that it is illusory to think that riches and first place bring happiness I make my eighth bow.
9. As I hold in my heart my embarrassment over my ignorance for not knowing what is my role in the world I make my ninth bow.
10. As I hold in my heart that the way to life-peace is a life of relationship where I and thou have existence dependent on each other I make my tenth bow.
11. As I hold in my heart that the way to life-



Delegates from the 2015 Women's Walk for Peace met with activists resisting the construction of Jeju Naval Base in Ganjeong Village, South Korea.

- peace is to know and cultivate oneself from the viewpoint of life I make my eleventh bow.
12. As I hold in my heart that the way to life-peace is to accept the world's pain as my own pain I make my twelfth bow.
 13. As I hold in my heart the truth that true love of self is to love my neighbor as myself I make my thirteenth bow.
 14. As I hold in my heart that the way to life-peace is reflection responsive to the realities of my life I make my fourteenth bow.
 15. As I hold in my heart the words that show the way for a life of truth to be understood and put into practice by anyone I make my fifteenth bow.
 16. As I hold in my heart that the way to life-peace is a penetrating vision of the truth of existence and the truth of life, just as they are, I make my sixteenth bow.
 17. As I hold in my heart that the way to life-peace is listening intently to the sound of oneself and the sound of the world I make my seventeenth bow.
 18. As I hold in my heart that the way to lead the reform of the world is to reform one's own life I make my eighteenth bow.
 19. Recalling the times my life on the inside and on the outside was not able to be straightforward I make my nineteenth bow.
 20. As I hold in my heart that life-peace is of value greater than anything else in the world I make my twentieth bow.
 21. In order to set up my life not strapped by language but have existence regulate language I make my twenty-first bow.
 22. In order to set up a sense of values and a way of life that is not a slave of money I make my twenty-second bow.
 23. In order to strengthen my philosophy and beliefs of a life free from a sense of relative deprivation I make my twenty-third bow.
 24. In order to strengthen a life that overcomes the artificial order made by human greed and respect the order of the natural cosmos I make my twenty-fourth bow.
 25. As I savor the first paragraph of the book of life-peace that thoroughly describes a geological worldview based on the facts of life I make my twenty-fifth bow.
 26. As I hold in my heart the truth of the cosmos's life that one thing's existence is a condition for another thing's existence I make my twenty-sixth bow.
 27. As I hold in my heart the truth of the cosmos's life that the non-existence of another thing is the condition for the non-existence of this thing I make my twenty-seventh bow.
 28. As I hold in my heart the eternal truth of order in the universe, inter-dependency, support, creation and obliteration, I make my twenty-eighth bow.
 29. As I reflect on the fact that existing life is intertwined like a net I make my twenty-ninth bow.
 30. As I savor the second paragraph of the book of life-peace that thoroughly describes how life in the universe is in fact originally a community of one body, one life I make my thirtieth bow.
 31. As I hold in my heart that all life de-

- pends on nature and exists as a living community I make my thirty-first bow.
32. As I hold in my heart that our country depends on its neighboring countries and lives as a community of nations I make my thirty-second bow.
 33. As I hold in my heart that our religion depends on neighboring religions and acts as a community of religions I make my thirty-third bow.
 34. As I hold in my heart that our village depends on neighboring villages and lives as a community of villages I make my thirty-fourth bow.
 35. As I hold in my heart that our family depends on neighboring families and lives as a community of families I make my thirty-fifth bow.
 36. As I hold in my heart that I depend the other and I live as a community of life I make my thirty-sixth bow.
 37. As I hold in my heart that all beings depend on each other, support each other, and live as an eternal community of existence I make my thirty-seventh bow.
 38. As I hold in my heart that community life becomes blessed only when it walks in the truth of mutual dependence and help I make my thirty-eighth bow.
 39. As I savor the third paragraph of the book of life-peace repenting a life lived selfishly I make my thirty-ninth bow.
 40. As I repent a selfish human-centered life that treats nature, the root of life recklessly, I make my fortieth bow.
 41. As I repent my selfish life centered on my own country, overlooking the importance of our neighboring country, which our country depends on, I make my forty-first bow.
 42. As I repent my closed way of life centered on my own religion, disobeying the will of the originator and not recognizing the dignity of neighboring religions I make my forty-second bow.
 43. As I repent my selfish way of life centered on my family and failing to give thanks to neighboring families on whom we depend I make my forty-third bow.
 44. As I repent my selfish way of life centered on myself, treating lightly the dignity of the other, who is the parent of my life, I make

- my forty-fourth bow.
45. As I repent my life selfishly and wrongly centered on my own groups, my country, my religion, my family, I make my forty-fifth bow.
 46. As I repent my life of wrong self-love, with its logic of power and possession, of competition and dominance, I make my forty-sixth bow.
 47. As I savor the fourth paragraph of the book of life-peace on how to serve and honor all life I make my forty-seventh bow.
 48. As I resolve to live by the truth that human life and security and happiness comes from first honoring nature as the God of my life I make my forty-eighth bow.
 49. As I resolve to live by the truth that my country's security and peacefulness comes from honoring my neighboring country as God of my own country I make my forty-ninth bow.
 50. As I resolve to live by the truth that my religion's true light comes from honoring my neighboring religion as God of my religion I make my fiftieth bow.
 51. As I resolved to treat my neighbor as one of God's family and I realize this will guide my family in a secure, happy and truthful way, I make my fifty-first bow.
 52. As I resolve to live by the truth that my security and peacefulness comes when I treat others as the living God, I make my fifty-second bow.
 53. As I deeply comprehend reality and lead a life of contentment, which is the fifth article of the Life and Peace Scripture, I make my fifty-third bow.
 54. As I resolve to discard the human egoistic greed to exploit nature, I make my fifty-fourth bow.
 55. As I resolve to let go of chauvinistic nationalism which makes other countries insecure, I make my fifty-fifth bow.
 56. As I resolve to let go of the superiority of my religion which makes other faiths insecure, I make my fifty-sixth bow.
 57. As I resolve to abandon family-centered ideas which make other families insecure, I make my fifty-seventh bow.

See 100 Bows on pg. 7



100 Bows continued from pg. 6

58. As I resolve to let of egoistic thoughts which make others suffer, I make my fifty-eighth bow.

59. As I respect and become thankful for the values of natural world, I make my fifty-ninth bow.

60. As I respect and become thankful for the values and traits of other nations, I make my sixtieth bow.

61. As I respect and become thankful for the values and traits of other faiths, I make my sixty-first bow.

62. As I respect and become thankful for the values and personalities of other families, I make my sixty-second bow.

63. As I respect and become thankful for the values and traits of other people, I make my sixty-third bow.

64. As I realize that mutual cooperation and helping each other is the path towards a truthful life, I make my sixty-fourth bow.

65. As I understand that the truthful path of mutual cooperation can be realized by our reflection and sacred aspirations, I make my sixty-fifth bow.

66. As I deeply understand that my vow of Truth and Peace is the corner stone of my life, I make my sixty-sixth bow.

67. As I deeply resolve in my heart not to inflict psychological or physical violence in any circumstance, which is the first article of the vow of Life and Peace, I make my sixty-seventh bow.

68. As I repent for all my transgressions of a psychological, verbal, sexual, economic and social nature, I make my sixty-eighth bow.

69. As I regret that I was resentful not toward myself but toward society, I make my sixty-ninth bow.

70. As I resolve to treat everyone wherever and whenever with a peaceful mind and action, I make my seventieth bow.

71. As I resolve to become thankful for the friendship of all living beings, I make my seventy-first bow.

72. As I resolve to respect all lives without any prejudice and bias, I make seventy-second bow.

73. As I resolve to live in a humble and diligent way in order to abandon injustice within myself as well as in this society, I make my seventy-third bow.

74. As I resolve to resist all kinds of prejudice and all causes of violence, I make my seventy-fourth bow.

75. As I understand and respect others and thus realize my life shines, I make my seventy-fifth bow.

76. As I resolve to have the attitude of deep listening and conversation, which is the third article of Life and Peace Vow, I make my seventy-sixth bow.

77. As I remember that the beginning of violence starts from my opinionated ideas and hatred towards others because of differences, I make my seventy-seventh bow.

78. As I remember that I need to learn the history, but need to be liberated from the past, I make my seventy-eighth bow.

79. As I resolve to solve all matters in a candid and humble way and treat others with great patience and generosity, I make my seventy-ninth bow.

80. As I protect all human's freedom of ex

pression and diversity of all cultures, I make my eightieth bow.

81. As I resolve to live the fire of sharing and modesty, which is the fourth article of Life and Peace Vow, I make my eighty-first bow.

82. As I am certain of the truth that the life of frugality is the path for eternal progress, I make my eighty-second bow.

83. As I resolve to live my life by respecting and helping others, I make my eighty-third bow.

84. As I resolve to create the peace village within myself first, I make my eighty-fourth bow.

85. As I resolve to protect all lives and their environments which is the fifth article of Life and Peace Vow, I make my eighty-fifth bow.

86. As I repent that my way of living has polluted the environment, I make my eighty-sixth bow.

87. As I ponder that the path to help nature, farming village, agriculture is the way to make all living beings alive, I make my eighty-seventh bow.

88. As I resolve to protect all eco-systems and respect all the cycles of natural lives, I make my eighty-eighth bow.

89. As I resolve to become the pioneer who realizes the peace of the Korean peninsula, which is the sixth article of Life and Peace Vow, I make my eighty-ninth bow.

90. As I understand that peace can be realized only through the action of truth, love and non-violence, I make my ninetieth bow.

91. As I resolve to become the pioneer to actualize non-violence and prevent the war in Korea, I make my ninety-first bow.

92. As I resolve to resist with non-violence any kind of authority, custom and violence that make people unhappy, I make my ninety-second bow.

93. As I resolve to study and practice the truth, which is the seventh article of Life and Peace Vow, I make my ninety-third bow.

94. As I realize that my spiritual study and practice to calm my mind is the path to realize peace in the world, I make my ninety-fourth bow.

95. As I realize the path to cure and purify my mind is the way to realize peace in the world, I make my ninety-fifth bow.

96. As I realize that my small deeds of non-violence, words and thoughts are the foundation of world peace, I make my ninety-sixth bow.

97. As I realize that I am the light of life and peace, I make my ninety-seventh bow.

98. As I pray that the light which illuminates shines on my neighbors and this society, I make my ninety-eighth bow.

99. As I pray that all people become the light of life and peace and this illuminates the world, I make my ninety-ninth bow.

100. As I pray that the light that I kindle leads all sentient beings to live in peace and happiness, I make my one-hundredth bow.

A Hopeful Encounter

By Jessica Reznicek

I am an American who left the States about three weeks ago to join peace activists in Gangjeong who are opposing the construction of a U.S. naval base in their small Jeju Island village. Right now in the U.S. people all over the country are rising up and speaking out against police brutality being perpetrated primarily against black men and women. Furthermore, as activists seek to hold police officers accountable for their violent actions, violence between activists and police officers seems continually to escalate. I arrived in Gangjeong carrying a heavy heart due to the ever-increasing destructive and violent dynamics that continue to develop in the States between peace activists and police officers.

For the past three weeks I have been appearing daily at the gate of the naval base. Also appearing daily at the gate are rows of police officers. I can't help but watch these young Korean officers and wonder how different we really are from one another. What would it take for us to walk hand in hand, working toward peace together?

One day I found myself face to face with a Korean police officer who had just succeeded in pushing us to the periphery of the gate entrance. As construction machinery roared past us, I stared at her thoughtfully. She noticed this and said to me in nearly flawless English that she was sorry, but that it was necessary that she perform her duty in keeping me safe. My impulse was to inquire whether or not she thought it safe to live on a militarized island, and since when has the U.S. military ever succeeded in keeping the people of Korea safe?

Instead, rather, I complimented her on how well she spoke English. She smiled and I smiled back.

I then gestured to all of the activists gathered around me singing and dancing joyfully and asked her if someday she would join us. She lowered her head and sighed deeply. She again raised her eyes to mine and said that she hoped to one day. I put my arm around her shoulder and told her that I couldn't wait for that day to come.



Jessica Reznicek escorted by South Korean police officers during direct action at Ganjeong Village, South Korea.



Sad News in Our Community

Our house is abundant with joy and blessings; however, we are also sharing sorrow through the passing of some of our beloved extended family.

Ronald Carris was a regular at Dingman House and always had kind words and a big smile. He could usually be seen with his good friend Jerry and was always willing to help anyone that he could. Sadly, Ron passed away on April 29th after a long struggle with debilitating injuries sustained during a kidnapping and brutal robbery last October. These injuries ultimately took his life. He was laid to rest by his loved ones and friends in Des Moines. Ron was part of the family and is dearly missed.

See Sad News on pg. 11



Ronald Carris



Father Mun Jeong-Hyeon at Jeju Island Navy Base



Father Kim concelebrating at the gate of Jeju Island Navy Base: "Absolutely No Naval Base!"



Painting by Lee Dong-Sou: "No naval base that destroys Gangjeong, the best village"



Mural at Jeju Island Navy Base: "No expropriation but co-existence with villagers? Buildup of an eco-friendly environment? Beautiful Tourism Port for Mixed Civilian-Military Use?"



Daily dancing at the gate of Jeju Island Naval Base



Des Moines Catholic Workers with the Sisters of Perpetual Indulgence at the Des Moines Pride parade on June 14, 2015



Medea Benjamin of CODEPINK carried off driveway by police at Jeju Island Navy Base



Peace activist, Wildflower, dancing at Jeju Island Navy Base



DMCW Tommy Schmitz at International Day for the Protection of Children in Des Moines on June 6, 2015



Activists blocking the gate of Jeju Island Navy Base

See Peace Activist continued from pg. 1
I have only been in Gangjeong for a few weeks, but I see you every single day for Mass at the naval base gate. What drives you to keep showing up every single day? Where does your endurance and dedication to this struggle come from?

In the past, before the construction was happening, I stayed at the gate for 24 hours a day. All day long. At that time there were two groups, two shifts, daytime and nighttime, but I stayed through the entire time. So that shows how much I was eager to stop the construction, but I have been arrested nine times, and in the course of the struggle the presidential administration changed. A new president was elected and activists were told we had better be careful. Before we were being released fairly quickly, but now they have begun sentencing us. Nowadays, I would say that the only place where direct action or struggle is happening is during Mass at the gate. This is why I go, although I am not a Catholic. I go because this is where the resistance is happening.

As you watch the construction of the base become more and more developed each day, how do you overcome discouragement?

I try not to watch it. At some point the fence grew all the way down to the water, the fences were put up. Also, we lost Gureombi and I cannot watch the development of this base take that direction. Actually it is not easy at all. Every day I watch the buildings going higher and I feel very discouraged. It is very hard.

My colleague Sung Hee told me one day that the military housing department for military personnel was completely built. And then she turned toward the base and said “You guys continue building, and when you are all finished we will use those buildings for our University of Peace.” Around that time we were disappointed by the newly elected president, and Brother Sung, another colleague of mine, said our next mission is to make Jeju Island a demilitarized island. I realized that I had gotten so discouraged by seeing such a small thing, but my colleagues had a long view of the future and that helped me to get over it.

In a practical way, in a daily setting, another way for me to overcome discouragement is by sewing. If I concentrate on sewing I don’t happen to see the police. The action of sewing itself is similar to meditation. It kind of calms me down, especially in dealing with anger. It continuously helps me in the process of healing my wounds and healing the wounds of others. Also, in the end I can have the artwork in my hands. My sewing comes in the form of artwork. And then I sell them to make money to support our struggle.

One more thing that helps me is dancing. I have a story about dancing. One time an art therapist visited the village and she followed me so as to understand the daily schedule so that she could start the process. At the end of the day we used to have a candlelight vigil and we would dance. She saw this and said to us that we were already



engaged in the healing process.

In Gangjeong, sometimes we still want to cry more than we want to laugh, but nonetheless, after we dance I always feel lightened.

Having committed your entire life to stopping this base from being built, in your opinion why are there some people in South Korea who are pro-base?

A lot of people say it is for the sake of national security and that we don’t know when North Korea will attack. All of the bases in Korea, actually, they are supposed to be used to protect South Korea, so it is all tied in with the division of Korea. Even the education system has been influenced a lot by this ideology, so that many people are educated against North Korea. The U.S. government has backed all of the bases that exist in Korea. The aim is to solidify them, make them strong, so that they do not close. Also, one thing kind of dominant in Korean society is the mentality that people think if you remove the top of a mountain to build something, that this is development, and that development is always good.

During your participation in peace work here in Gangjeong, what role have police officers played in the peace movement?

Without the police the naval base cannot be built. It is impossible to count how many times they use violence. One example, they were wearing gloves but on the gloves there was something, sort of like small spikes, that easily scratched our skin. Especially when we were sitting holding each other’s arms, when they drug us apart, they would deeply cut our skin. Often then it would rain and become so painful. Even I myself experienced violence to the point that I couldn’t move my arm for months. I was hurt so badly that I thought I would never dance again. Every day I gave myself acupuncture treatments, so today I think it is a miracle that I can dance. We demanded that the police change their gloves, and to please use some made of cotton.

Sometimes it feels as though activists and police officers come from completely different worlds, as well as pro-base and anti-base people. Do you think it is possible that something could help us to bridge this gap between one another so that we could all begin working toward peace together? If so, what would that be?

Before, for a while, almost every morning between 3 a.m. and 5 a.m. the siren was ringing in the village. Immediately we would go out and go to the gate and stay there all day long. It was very cold, freezing, so once we got there we began to dance the Gangjeong dance. One day, it was so freezing that we danced the same dance three times in a row. I have heard from the people of Gangjeong who are involved in the struggle that I am more determined than the Navy. One day I biked to the gate, and when I arrived someone was just about to turn on the CD player. When the music was turned on I saw a police officer start to dance. So we happened to see each other, the police officer



was dancing in the dark, and how embarrassed he was when he saw me watching him. And then he looked at my eyes and asked me directly if I was a professional dancer. The police even gave me a tip about creating a new kind of dance, in a style that is becoming very popular right now. This was very impressive to me.

I also have a story about the police and one of our dogs. Her name was Peace. When the dog was a little, little puppy it was so cute and I intentionally took the dog with me to the gate in the morning because everybody loved her so much and wanted to play with her and pet her and one day a police officer wanted to greet the puppy.

Of course I treat police officers as equal human beings, and I know that they are ordered to do what they do. The longer I stay here the more I realize that the police, they consider themselves professionals, and they do what they do because that is what they want to do. They want to feel comfortable with what they are doing by not disobeying.

Myself, I suffer a lot because of what the police did to me. They tell lies easily, and because of their lies I went to court. I should have done community service instead of going to prison. So I don’t trust the police, the group itself. But still I try to invite them to our actions. Every day before we start dancing, I say on the microphone, “Police, please join us!”

Norman’s Whereabouts continued from pg. 4

Clemens or even Mark Twain. If you were to go to that house it was like he was there but stepped out for a short time. I went to that house that is in Hartford, Connecticut which I am speaking of. It’s beautiful and I thought it was like as if he stepped off for a nice warm day.

There is a lot of joyful stories and sad and hurtful ones too, one of which he saw all his family die at times. When he was born a comet flew over and when he died that same comet flew over again.

The movie somehow reminded me that I was getting old and I’ll soon be turning 65 years old. After taking a trip to Chicago and spending a night at the bus station and getting wet from time to time going outside to see the city’s skyline, I stopped and spent the rest of the night watching people and thinking how good it is to get out of the house, much better than taking a few hours bus trip around Des Moines. On the way back in the morning when I left Chicago we went another route to Des Moines that went by the Meskwaki settlement with its casino. But down the highway past the entrance is the old and the new gas station. At one time the gas station was like a trading post too. Besides buying gas and oil for your car or truck, all kinds of food, drink, odds and ends, and Indian clothes, CDs and *Indian Country*, a newspaper, and other stuff. In another part of the settlement was what I call the pow wow ring, if you never been to a pow wow.

If you ever wanted to meet another American culture of people that have been around since before our forefathers ever stepped foot in America. Over time, a lot of time, they’ve changed, if you look at the good times and the bad, and some are still having problems.

I became a member of the Worcester, Massachusetts Catholic Worker in 1977 I believe and ran away in the spring of 1980. Then I became a member of the Des Moines Catholic Worker in Iowa working for the poor and the homeless. Then I found out that I had diabetes then sometime later I had a diabetic stroke which ended my driving. I miss it because a couple times I made trips to Rosebud Reservation and Pine Ridge Reservation in South Dakota, which isn’t too far from one of America’s favorite tourist attractions: Mt. Rushmore.

Pine Ridge is one of America’s poorest counties. It has an unemployment



rate of 89% while the state has something of only 4% unemployment. But here in Iowa the poor and homeless are better off than those that are unemployed at Pine Ridge. I have never heard of houses like the Catholic Worker where people can eat lunches and suppers, take showers, get clothing, use a telephone and much more.

I figure there might not be any shelters. Everyone’s house needs some work on it. If you ever seen the movie called *Skins*, by Chris Eyre, who also directed the movie *Smoke Signals*. All who acted in *Skins* were native Indians. I guess the same for *Smoke Signals*. I never saw it, sorry.

Chris Eyre took the movie *Skins* around the country to show to other tribes I guess. I find that they care about our mother earth who’s like our human mother when we’re young and growing, she feeds us, clothes us, gives us things to shelter from the weather, and a place to live. That’s the way I see the earth. They’ve protested in Washington, DC with ranchers, cowboys on horseback and walking against the Keystone XL pipeline on Earth Day of last year. The Meskwakis came out against the Bakken pipeline. A native Indian newspaper wrote an interesting story about it splitting or breaking above the Missouri River and spilling a lot of oil in it. That oil spill in the Missouri River goes by the western part of Iowa and the pipeline goes through Iowa. Even the Canadian Indians protested the Keystone XL pipeline. I figure that if John Denver was still alive, he might speak out against it or both pipelines.

The native Indians with the Lakota Sioux have fought in most of all of our wars and when coming home find themselves in another war and the same for other cultures that I heard. This is somewhat the future. We should know each other, so much as to talk to each other as people and neighbors and perhaps even more.

I could tell you more of what is going on in Pine Ridge, like I don’t know how many Indians on Pine Ridge still go to nearby towns in Nebraska near the reservation for alcohol. The average annual income is \$6562, life expectancy is low, suicides are climbing and keep climbing. You should get *Generation Red Nation*, by Jim Wilson and the Little Wolf Band. If you like a change in music and art, let me introduce *Brule and Airo: Live at Mt. Rushmore*. Airo stands for American Indian rock opera. It’s good to watch to see and hear a new culture. So, thanks for bringing back what I did once with Howard Crow Eagle who was my escort through Rosebud and Pine Ridge and other places.

I delivered school stuff and got to even walk on the sacred ground of Wounded Knee. I visited KILI Radio, St. Francis School, and another school that taught hop dancing and Red Cloud School where we went to pay our respects to Red Cloud’s grave. So now I need to find a ride, get some used kid-sized backpacks, and find a cheap place that sells books. I’m also gathering stuff of my own to pack.

I’m asking myself why is Pine Ridge County so poor, why is there so many suicides? Even with young people as much as old who can’t find work and as I learned the unemployment rate is 89%. I don’t know if the government of South Dakota or the United States Government is planning to create jobs in Pine Ridge County. The people that live there are people like those in Iowa.

So since I’m a Christian and everyone I see is my brother and sister

See Norman’s Whereabouts on pg. 11

Sad News continued from pg. 7



Richard Russell

Richard D. Russell or “Chief,” as we all knew him, also passed away. He was found on June 7th on a levy near his camp along the Des Moines River.

Chief spoke two days earlier about the beautiful jewelry he loved to make and how his favorite was when he had turquoise that he could work into the silver.

He also said that his battle with alcoholism had made it hard to create recently.

Chief had been in our house every day and is truly a loss to us all. Chief was laid to rest near his family in Montana.

Finally, our beloved housecat Squeaks died on June 11th. Squeaks was super friendly and the guests and community members loved her. Squeaks may not have been the greatest mouser but she pulled her weight through the sheer cuddly joy that she provided.

Squeaks was laid to rest near the Peace Pole in the Dingman House front yard.

Norman’s Whereabouts continued from pg. 10

even. And if I was really rich like the Koch brothers, I would build a couple of water pipelines with systems that change sea water into fresh water. Send the water through the pipeline to drought-hit lakes, ponds, and other places that need water, even underground. If that works I’d sell the idea to the world, but first we need to make 100% peace with everyone and let it be said that the system and the pipeline are to share to save the world from the rising seas. Instead of me being the hero it’ll be the workers.

So I figure that I’m going to need help getting some notebooks and school stuff to put into boxes. I’m working on getting backpacks and putting them in boxes and other things that might help them like creative books with notebooks, pens and bags. Instead of taking them over to the Catholic Worker house at 1310 7th Street bring them over to my house at 1317 8th Street where I’m using my room as a place to store them. Then we’ll take them to Red Cloud School in Pine Ridge. We’ll drop some off at KILI radio station not far from Wounded Knee. I’ll take pictures of the trip and tell the Lakota that we came to deliver school stuff from the people of Iowa and others, we all care. I have no idea of when. I figure that I’ll go in early September when school is open.

I’ve got good news for you. Even though my family might be broken up I can go home in July for one week to see my mother. I figure that I might go home on July 11, which is a Saturday, and come back on Monday the 20th of July. So you don’t have to bring anything that week and that weekend. When we go to Pine Ridge I was thinking of finding someone to come to Des Moines Iowa to speak about Pine Ridge and what it’s like now.

So I thank you for your time.

Oh yeah—South and North Dakota are not like Iowa. There are no farms and nothing much grows but grass that could be used for ranching. When I went some time ago I didn’t see much of trees but I learned the only farming is near the Missouri River. So Iowa is lucky.

Two poems by Jimmie L. Lewis

Spring Love

Flowing through the air
like a summer breeze
keeping yourself focused,
every step you take keep
going don’t freeze
live your life, and do what you do
always praise God the Lord up above
thank God for everything
not just only spring love

Next thing to do
is listen in life
when it rains sometimes it pours
when you don’t have
the strength to live right
don’t give your thoughts in your mind
that spring love is just a waste
of your time

God blessed each and all
with the season of
you to take it with respect from
God up above
you feel your heart
from the season of spring love

Who Are You

Who are you, are you that person
behind the line wasting time letting
the enemy steal the knowledge from
your mind
that will only confuse you, and
make you spiritually blind
meaning you can’t see the things
that God do
that’s why I’m asking the question
who are you

are you that human being or
living creature thing
with vision of life, or do you
let someone else steal your dreams
you can be all that God
wants you to be
yes in this lifetime
yes in this society
I’m not to be sold so you can’t
buy me
I’m not money at a currency
exchange, so you can’t wire me
I’m not dead and gone, so you can’t
expire me
you need to listen to the things
that I say, because it’s true
as the question is still being
asked who are you

are you that plate of food
waste thrown out to the dogs
with no time in life
or no future planned at all
are you the one to
think that life is full of
jokes, games, and fun
you don’t care to see the sun
or how many miles you have
left to run
are you the one to come
around thinking you’re more
than the next, but you’re
no one, so learn respect
you will hear this
message all the time
because it’s true is you
or better yet who are you

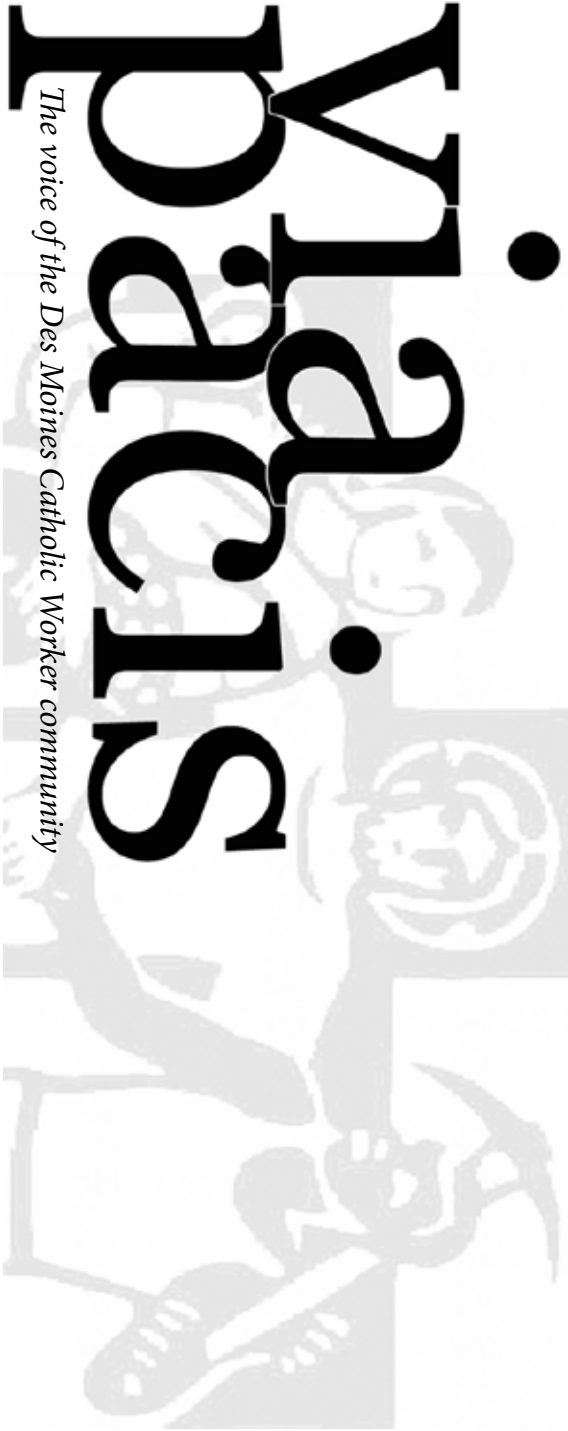
are you the plant that grows
but when not watered it dies
and when you realize “surprise”
now you’re hearing that sad “song”
when all you had to do
is and was to live in God’s zone
you were the one to say come
make my day
but you realize that Hell
is the worst way to pay
the Lord God guided you
but you let yourself go astray
and the more you try you
just can’t get away
all you had to do, was live God’s way
the true has been spoken
until part two live God’s way
you know what year, time,
and the spirit
and God blessed me to say
who are you for now that’s
all I have to say



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HOW YOU CAN HELP

Prayers . . . without them, nothing happens.

VOLUNTEERS:

Individuals and work crews for hospitality (serving food, cleanup), cleaning and general inside and outside maintenance. . . . without them, we burn out.

FOOD:

Fruit, Vegetables, Meat and Fish, Milk, Cheese, Salted Butter, Olive Oil, Sugar, Coffee, Creamer, Juice (sugar free), Salt, Black Pepper, Fresh Garlic, Salad dressing, Soups and Stews (both canned and fresh). Leftovers from weddings, funerals and other social gatherings . . .

HEALTH AND HYGIENE:

Feminine Hygiene Items, Diapers, Baby Formula, Tylenol, Ibuprofen, Multivita-

mins, Antibiotic Ointment, Band-Aids, Lip balm

TOILETRIES:

Disposable Razors, Shaving Cream, Shampoo, Conditioner, Lotion, Deodorant, Soap, Toothpaste. (Small sizes preferred for handout. . .) Toothbrushes and Toilet Paper.

NEEDED CLOTHING:

Underwear, Socks, T-shirts, Sweatshirts, Hoodies, Coats, Work Pants. (All Sizes—especially big . . .) Sleeping Bags, Blankets

HOUSEHOLD

SUPPLIES:

Bleach, Laundry Detergent, Environmentally-Friendly Dish Soap, Murphy's Oil

Soap, Pinesol, Trash Bags,

Brooms, Rugs, Candles, Energy-Efficient Light Bulbs, Aluminum Foil, Plastic Wrap, Sandwich and Freezer Bags, Bath Towels, Playing Cards, Candles

HOUSE REPAIRS:

With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers—individuals or groups—with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.

LIBRARY:

Peace and Justice books for the Berrigan House Library

\$CASH MONEY\$:

Cash donations are essential to pay our property taxes, utilities, repair and maintenance of property, upkeep and gas for two vans, purchase of needed supplies, our community gardening and for the continued publication and mailing of the *via pacis*, a good 20% of our annual expenses.

DMCW WEBSITE

For up to date news & info on the community, the Rachel Corrie Project, Berrigan House and Occupy the World Food Prize visit the DMCW webpage: www.dmcatholicworker.org/.



Artwork by Koh Gilchun at Jeju April 3rd Peace Park, Jeju Island, South Korea
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Perspective
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Sacred Ground
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